177 inflict upon itself.
178 The desire for political change is, on the other hand, quite
[668] unanimous and finds expression in the nationalist movement, which aspires to throw the Chinese out of Sinkiang and set up a Turkic government. The only ones who welcome the existing rule are the Turks with positions in the party who have a vested interest in the present regime.

177 The wish for economic and technological change, while in
178 general looked upon with favor, is opposed by those who have
668 vested interests in the present system. The small artisans (Turk: zanaatkar ve el iscisiler) and handicraftsmen are likely to lose their livelihood with the coming of such changes. The social changes imposed on the population by the Communist regime, pave the way for the introduction of economic and technological changes. While industries threaten the existence of the small artisans, handicraftsmen, and merchants, the collective state farms, using new agricultural machinery and techniques, would threaten the existence of the small farmer, who could never afford such renovations, and is not encouraged by the present regime to own his land and equipment.

181 I. War and Peace Concepts

The Moslems are known in China for their courage in battles and their rebellious spirit. They are known to make good soldiers, when fighting for a cause they believe in. Their skill and talent in way enjoys a reputation as being superior to that of the Chinese.

181 The Turks have inherited their tradition of war and their
• 721 fighting spirit from their nomadic ancestors, descendants of the
779 great Turkic empires in Central Asia. War is not only a Turkic tradition, but a strong conception of war is also included in the Moslem religion. One of the five primary duties of a Moslem is to go on a Holy War (Jihad) and to fight in the name of Allah against the non-believers. This tradition stems from the early days of Islam during Mohammed's attempts to overcome his opponents, and it was particularly stressed during the days of the Moslem political and religious expansion. A Holy War today still is an important tool for rallying the believers of Islam to war, although its effectiveness cannot be compared with the times of the past.

While the duty of war is impressed on the believer against the domain of war, peace is the order in the domain of Islam among all the believers. 'Peace, in Turkic 'baris', has the connotation of giving each other shelter. It is important to keep in mind that while the Turks in Sinkiang could quite easily be rallied to war under an Islamic flag, fighting side by side with the Chinese is a totally different matter. The emotional cause and motivation, and the feeling of loyalty which constitute the important elements of the morale of any army, would be completely lacking there,

181 /Turks of Sinkiang/
721 and the Turkis are likely to make untrustworthy soldiers.
779

J. Material Concepts

556 One of the most important standards according to which an
183 individual's place in society was measured in Sinkiang was the
[565] extent of his wealth (Türk: zenginlik). The wealthy merchants and landowners for centuries occupied the leading positions in society, while those who lacked property, the poor and the beggars, were at the bottom of the social ladder. Wealth was considered as a sign of God's blessings (Türk: Allahin nimetleri) and of the individual's earthly wisdom. A man of property commanded political power as well as an important position in society, while a man who had been reduced to poverty lost all his prestige. Poverty was considered a disaster, as the following folk song
[735] indicates:
[539]

"My horse is gone from before me,
My whip is no more at my side.
Even though this be my native land
Poverty is come upon me."

(C.P. Skrine, Chinese Central Asia, p. 208)

From the Communist propaganda, it seems their intention is
556 to eliminate the wealthy classes. It is difficult to tell how many
668 of the leading property owners have become influential under the
177 present regime as "Communist" leaders, and how many have been
[565] truly eliminated. If Communist doctrines are truly pursued, a new attitude in regard to property, will have to be developed. The association of property with the individual will cease, since the property will be transferred to the ownership of the state. We have indications that such a transformation has not fully occurred. The leadership of the Moslem community, however, has been transferred from its wealthy members to the party officials. An individual cannot aspire any more for advancement in terms of gathering more property, but only in terms of becoming an important party member.

815 As regards science (Türk : bilgi, verb. 'knowledge', the term
668 is as old as recorded Türkic history) there was not much of it p
177 prior to the Communist revolution. The only type of knowledge prevalent among the population was the knowledge of religion, of Islam, and the scholars of the Turkic community were its Islamic scholars, and not those versed in secular education. However, with the dependence of the new regime on the new regime of science and scientific achievements (sometimes the term science corresponds to what we mean by it, and often it is used to embrace much more), a new emphasis has been put on the sciences. There are very few among the Turkic people in Sinkiang who are familiar with any of the sciences, and therefore there still is no basic attitude or reaction to the world of science. It is regarded with mixed curiosity, admiration and fear. The term "science"